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allow any fundamentally important place to suggestion, hypnotism, or similar devices sometimes used to accomplish the desired result. Nor are the cures to be accounted "miraculous," in the proper sense of that term. They are as normal and as real as life itself, but the forces by which they are effected belong to the eternal rather than the temporal order. This contact between the eternal and the temporal is made possible for man by supposing that he is composed of two selves—the transcendental self which belongs to the timeless order and the ordinary Ego which is but the shadow of the former. This higher self is no mere "subliminal consciousness"; it is the very essence of our being and the real medium of intercourse between man and Deity. Hence spiritual healing can be obtained if the lower self is kept closely linked to the higher by that expectant, trusting, loving, and receptive activity which characterizes a life of faith and prayer—when the lower self comes into vital union with the higher self "the road is cleared along which can travel the health-giving forces of the Great Physician."

Doubtless many readers will question the validity of the author's psychological and metaphysical theories, but apart from his constructive hypotheses the book is an excellent popular statement by one who is well informed in this interesting field. Whether the well-selected data used might not have been better interpreted from a non-mystical point of view is still an open question.

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STUDIES IN GREEK AND ROMAN RELIGION

Since the last comprehensive monograph on Zeus was published—by Emeric-David in 1833—the material at the disposal of the student of Greek religion has been vastly increased and the task of giving a satisfactory treatment of one of the greater divinities has been correspondingly complicated. It is no longer sufficient to report the testimony of literature supplemented by an occasional reference to inscriptions or monuments. Not only must every fragment of evidence to be found in inscription and monument be carefully scanned, but also a large mass of material in the form of coins and vase painting must be studied with the trained eye of an archaeologist. Nor can the investigator confine attention to Greek soil. For he may not expect to understand the religion of the Greeks until he has become familiar with the cults of their neigh-

bors. In the preparation of his work on Zeus,¹ Mr. Cook, who is a reader in classical archaeology at Cambridge University and the author of a number of valuable papers on various phases of Greek religion, has availed himself freely of the counsel of distinguished colleagues who are specialists in related fields of study.

The first volume treats of "Zeus God of the Bright Sky," beginning with a discussion of the primitive conception of Zeus as the sky or *aither* and the transition from this to the anthropomorphic conception of a god living in the sky. Then follows a treatment of the mountain cults of Zeus and of his relation to the sun, to the moon, and to the stars. Under these general subjects the author discusses a wide range of topics—some rather remotely connected with the worship of Zeus—giving special attention to matters of archaeological interest. On the general question of the relation of Zeus to the heavenly bodies he concludes that genuine Hellenic religion never identified Zeus with sun or moon or star. "If an inscription records the cult of Zeus Helios, if a coin represents Zeus with a moon on his head, if a myth tells of Zeus transforming himself into a star, we may be reasonably sure that inscription, coin, and myth alike belong to the Hellenistic age, when—as Cicero puts it—a Greek border was woven on the barbarian robe."

Some of the more important of these mixed cults he treats at considerable length with a view to disentangling the complex threads of religious syncretism. Zeus-Ammon he regards as essentially a Greek god, whose cult was established in the oasis by Greek invaders and who later was fused with the Theban Amen-Ra and with Semitic Baal-hamman. Zeus-Sabazios was originally a Phrygian deity closely resembling the Orphic Zeus, the parallelism of the Phrygian and Orphic cults being due to the fact that both alike were offshoots of the old Thraco-Phrygian religion. Jupiter Heliopolitanus was the Roman name for the Syrian Adad, "who had not improbably succeeded to the position of the Hittite father-god Tesub." Zeus-Dolichaïos, better known as Jupiter-Dolichenus, the god of Doliche in Kommagene, he regards as another example of a Hittite god surviving into the Greco-Roman age.

A valuable feature of the book is its very complete presentation of the material used in the discussion. Inscriptions are invariably quoted at length, and monuments, coins, and other graphic representations are reproduced in 42 full-page plates and 569 minor illustrations. The

¹ *Zeus. A Study in Ancient Religion.* Vol. I. "Zeus God of the Bright Sky." By Arthur Bernard Cook. xliii+885 pages. Cambridge: University Press, 1915. 45s. net.

second volume, said to be already well advanced in the manuscript, will deal with "Zeus God of the Dark Sky," and from the nature of its contents promises to be of even greater importance for the history of religion in general.

In a series of six lectures¹ delivered at Oxford, W. Warde Fowler discusses the Roman conceptions of deity in the last century before our era. He finds four departments in Roman religion where the idea of deity was at least dimly realized, viz., the family cults, the worship of Jupiter, the belief in Fortune as a cosmic power, and the deification of the Caesars.

Inasmuch as Vesta with her ever-burning fire may be said to have expressed the continuity of family life; the Penates, "the continuity of the household's means of subsistence"; and the Genius of the *paterfamilias*, "the power of the head of the family to carry on its life within the gens," the religion of the family may have contributed the idea of permanence or continuity to the developing conception of deity. To this idea of permanence or continuity may be added a growing tendency to attribute to the objects of worship some degree of personality and benevolent protection.

In the worship of Jupiter there appears a tendency toward monotheism, which Professor Fowler would explain as a reminiscence of an original supreme deity of the Latin race. This sense of a great Power in the universe summing up, as it were, the varied powers of the *numina*, he holds, was always present in the background of the Italian mind, making it easy for thinkers like Lucretius and Cicero to abandon or explain away the popular polytheism and for the Stoics to identify Jupiter with their supreme deity.

The growing belief in Fortune as a power in human affairs marks a turning away from the idea of a protecting power and the recognition of the control of blind chance or irresistible fate. The precise meaning that is attached to the term *Fortuna* varies greatly among the Latin authors. Cicero uses it to denote the incalculable in human life; in Lucretius it seems to be equivalent to *natura*; in Caesar it is simply chance or accident; in Virgil, however, it is in some degree a moral force, being conceived as "the will of the gods (or of God) against which a man can struggle if he will, but submission to which is victory."

In the deification of the Caesars we have the expression of a tendency—foreign to Rome but finding there congenial soil—to apply to men of

¹ *Roman Ideas of Deity in the Last Century before the Christian Era*. Lectures Delivered in Oxford for the Common University Fund. By W. Warde Fowler. New York: Macmillan, 1914. 167 pages.

high position and of large services to mankind the outward forms of religion and gradually to elevate them into the place once held by the old gods of the state. While this homage was at first the expression of a belief, not in a divinity, but in "something that you can treat as such," it could not fail in the end to react upon the accepted notions of deity.

Anything that Professor Fowler has to say on topics connected with Roman religion is always of value because of his wide and accurate knowledge of this field. The present volume, however, while it contains much valuable material, gives evidence of hasty composition and in this respect falls below the standard set by his Gifford Lectures on the *Religious Experience of the Roman People*.

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RELIGIONS OF INDIA

Of this new series¹ of studies on the religions of India two volumes have just appeared and six more are announced. The object of the series is thus expressed in the editorial preface:

(1) They endeavour to work in the sincere and sympathetic spirit of science. . . . (2) They seek to set each form of Indian religion by the side of Christianity in such a way that the relationship may stand out clear. Jesus Christ has become to them the light of all their seeing, and they believe Him destined to be the light of the world. They are persuaded that sooner or later the age-long quest of the Indian spirit for religious truth and power will find in Him at once its goal and a new starting-point. . . . If there be readers to whom this motive is unwelcome, they may be reminded that no man approaches the study of a religion without religious convictions, either positive or negative. . . . It is possible that to some minds there may seem to be a measure of incompatibility between these two motives. The writers, however, feel otherwise.

There is no doubt that those actively in touch with Indian life are better prepared to explain and interpret the religions of India than those who have only book-knowledge, but the comparison with Christianity as an absolute standard involves a loss of historical and evolutionary perspective which, in many subtle ways, interferes with a sympathetic understanding of the development of Indian religions. There is not "a measure of incompatibility" between the two motives; such a comparison is utterly fatal to logic. This is well exemplified in the

¹ "The Religious Quest of India." Edited by J. N. Farquhar and H. D. Griswold.